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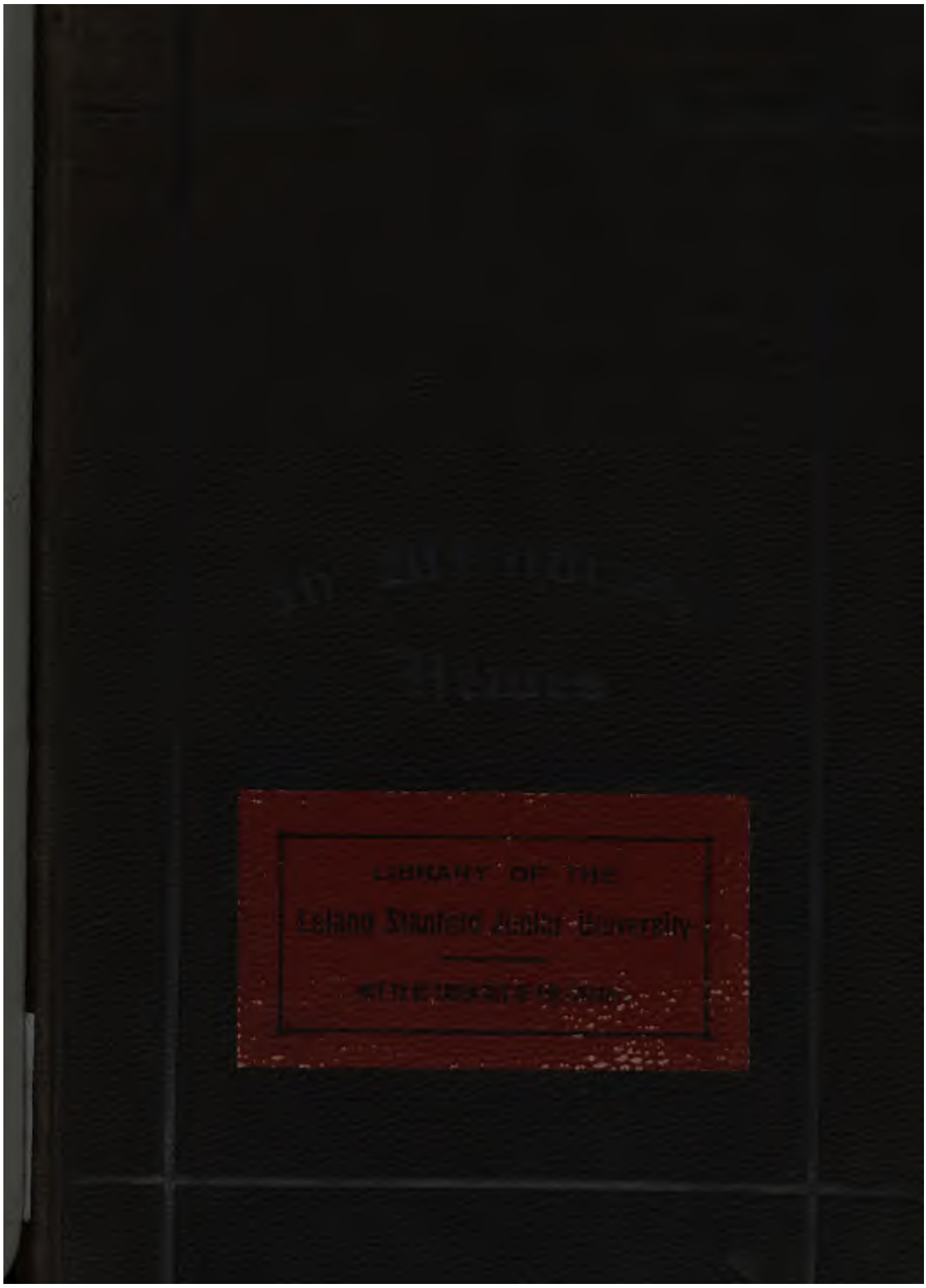
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sorrows, we have ourselves come at this hour. Thou didst say, "Father, if it be possible, let this cup pass from me; nevertheless, not my will, but Thine be done." Thou didst teach us "after this manner" to pray, and say "Our Father, who art in Heaven, hallowed be Thy name; Thy Kingdom come, *Thy will be done*, as in Heaven so also in earth." Wilt Thou not teach us to hear Thy voice and follow the lesson to which Thou hast set for us so Divine an example? Hard as it is to suffer the will of God, help us to know the glory and might of this sufferance. The flames have brought us to the furnace, grant that we may see in them the form like unto Thyself, O glorious Son of God. So shall there be no flames to touch or harm us.

O Thou whose name is everlasting, help us to lean hard on Thee. All else is passing from our sight; the high and the low, the rich and the poor, all together are coming each in turn to the dust.

Standing with our poor mortality before Thee, who only hath Immortality, we are grateful for the strength which our faith in Thee awakens. We thank Thee for the sweet, the precious, the noble life that hath been lived in our homes and hearts; for the life that was lived without parade; for the sweet, soft "Yes" she spoke in answer to her own deep convictions; for the work of righteousness which was ever peace, and for the effect of righteousness which is quietness and

Anna Lathrop Lewis.

# Memorial Address

IN THE

[illegible] CHARACTER

OF

# Mrs. David Hewes.

[illegible] SERVICE [illegible]

IN

## Mrs. Leland S[illegible]

SAN FRA[illegible]

A[illegible]

Ф. Ленин.

# Memorial Addresses

ON THE

LIFE AND CHARACTER

OF

# Mrs. David Hewes,

WITH

THE FUNERAL SERVICES HELD AT THE RESIDENCE OF HER SISTER,

## Mrs. Leland Stanford,

SAN FRANCISCO, CAL.,

AUGUST 6, 1892.

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*Death—that golden key that opes the palace of eternity.*

—MILTON.

Funeral Services Over the

Remains of

# Mrs. David Hewes

REV. ROBERT MACKENZIE, D.D., AND REV. G. S. ABBOTT, D.D.

OFFICIATING CLERGYMEN,

ASSISTED BY

THE CHOIR OF THE FIRST PRESBYTERIAN CHURCH, COMPOSED OF OTTO FLEISSNER, MR. AND MRS. WALTER C. CAMPBELL, MRS. J. DEMPSTER MCKEE.

## Scriptural Selections.

Standing at the head of the casket containing the mortal remains of the loved one, around which were gathered the immediate family of the deceased, Dr. Mackenzie opened the services with the following readings selected from Holy Scripture:—

"I am the Resurrection and the Life," saith the Lord; "he that believeth in me though he were dead yet shall he live, and whosoever liveth and believeth in me shall never die."

"God is our Refuge and Strength, a very present

help in trouble. Therefore will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea."

"For thou hast been a strength to the poor, a strength to the needy in distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall."

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God."

### The Hymn

"How firm a foundation, ye saints of the Lord,"

was then sung by the choir, after which Dr. Mackenzie continued the quotations from Holy Scripture:—

"For *we know* that if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the Heavens.

"For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven; if so be that being clothed we shall not be found naked.

"For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but

clothed upon, that mortality might be swallowed up of life.

"Now He that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit.

"Therefore, we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent from the body and to be present with the Lord.

"Wherefore we labor, that, whether present or absent, we may be accepted of Him.

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in the body, according to that he hath done, whether it be good or evil."

"And I saw a new Heaven and a new earth, for the first Heaven and the first earth were passed away; and there was no more sea. And I, John, saw the Holy City, new Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband.

"And I heard a great voice out of Heaven, saying:—'Behold, the Tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God. And God shall wipe away all tears from their

eyes; and there shall be no more death, neither sorrowing, nor crying, neither shall there be any more pain; for the former things are passed away.'

"And I saw no Temple therein, for the Lord God Almighty and the Lamb are the Temple of it.

"And the City had no need of the sun, neither of the moon to shine in it; for the Glory of God did lighten it, and the Lamb is the Light thereof.

"And He showed me a pure river of water of Life, clear as crystal, proceeding out of the Throne of God and the Lamb.

"In the midst of the street of it, and on either side of the river, was there the Tree of Life, which bare twelve manner of fruits, and yielded her fruit every month, and the Leaves of the Tree were for the healing of the nations.

"And there shall be no more curse, but the Throne of God and of the Lamb shall be in it and His servants shall serve Him.

"And they shall see His face, and His name shall be in their foreheads."

"And there shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever.

"And he said unto me, 'These sayings are faithful and true. And the Lord God of the holy prophets

sent His angel to show unto His servants the things which must shortly be done.'"

"Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this Book."

"For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him.

"Wherefore, comfort yourselves together and edify one another, even as also ye do."

### Hymn.

Mrs. Mariner-Campbell rendered the hymn,

"Oh, sweet and blessed Country,
The Home of God's elect."

### Address.

Rev. Dr. Mackenzie spoke as follows:—

My Christian Friends:—That shadows should rest heavily on this hour and place is but natural, for man has not yet become indifferent to death, nor has he ceased to mourn the partings which it requires. In such a scene as this even Jesus wept, and sanctified that expression of our grief; but whatever shadows of nature rest here, they are illumined through and through by the one great fact that this was a Christian life, and that this was a Christian's death.

If we said nothing else than that, it were enough to lift the heavier shadows from our hearts and from our memories.

We sorrow not as others who have no hope, but as those who have all the large hopes wrapped up in that word—*Christian.*

Not only the hope of immortality, though that would be enough in itself, but the hope of meeting each other, of knowing each other, of loving each other, and of enjoyment together in an endless life. This is the blessed hope in which she went to sleep. This is the hope that takes away the bitterness of the word "Farewell," and gives instead the sweetness of the word "Good-night," for inasmuch as it is *only* "Good-night," the morning cometh when we shall be together again.

A Christian all her life. When she first became conscious of her relations to her Saviour we do not know; but in her earliest reasonings in the years of her youth, she made an intelligent and public profession of her faith in Jesus Christ, and she has lived all these years in consistency with that profession.

It is not at all necessary that this community should ask "What kind of a woman was she?" for she has answered that question in her own unspoken way to every one who has ever come in contact with her. An old-fashioned Christian who put principle before ex-

pediency, who thought that her old Bible was as necessary to-day as it was thirty years ago, and that it was as wise to read it in Europe as in America, and as wise to kneel in prayer day by day on board ship as in her own chamber; one of those old-fashioned people who know only God and Righteousness. We have not more than enough of such, and can illy afford to spare any of them from this generation.

There are no accidents in a Christian life, in its coming, in its continuing, or in its going. We are immortal until our work is done; and not only that, but I believe that the death of every Christian is in answer to prayer—to the prayer of Jesus Christ:—"Father, I will that they also whom Thou hast given me be with me where I am, that they may behold my glory." He has nothing better to give His own than that. That is the best, and in that earnest and specific prayer in the seventeenth chapter of John's Gospel, having asked much for us he closed with this petition —that we might be with him. I believe the going hence of every Christian life is but the yielding to the will and love of the Saviour that His own should be with Him.

We yield her not untimely. We yield her not grudgingly. We yield her to One whose wisdom and affection we can trust.

"Are not two sparrows sold for a farthing? and not

one of them shall fall to the ground without your Father. Fear ye not, therefore; ye are of more value than many sparrows."

"Precious in the sight of the Lord is the death of His saints." It is to this we yield her.

This was a useful life. God gives to each of us some specific duty, active or passive; to do or to suffer, to serve or to stand and wait; to gather many lives to the enriching of our own, or to pour out our own to the enriching of many; to minister or to be ministered unto.

If we were looking for the key-note of Mrs. Hewes' life, if we were looking for the commission which God put into her hand as she crossed the threshold of her active life, I think we would find it in these words:—"She came not be ministered unto, but to minister."

Generally, in a family circle, there is some one to whom we look in the hour of trouble, of sorrow, of pain, of difficulties, some one of soft hands, of sympathetic heart, ordained by God to be a daughter of consolation, carrying a wonderful secret in her very presence. What is the retrospect of her years but one of ministration to those who needed to be ministered unto?

On the one hand the increasing infirmities of an aging mother; on the other the pathetic feebleness of a motherless child,—were her arms ever empty of some

such ministration to those who needed to be ministered to? And when no longer able to minister in deed, even then, in will, her last thought went out to those whose only claim upon her was their infirmity, and whose greatest need was the need of being ministered unto.

This was her mission, and we can say it was well fulfilled.

The happy days she enjoyed (and they were many,) were made happy by the consciousness of some deed of compassion, of sympathy, of help, or of consolation rendered to others.

There is one lesson more, and in justice we must not pass it.

In her years and in her cares she never grew old, nor lost her good cheer. Life was just as sweet to her and as full of joy and enthusiasm and plans and womanly ambitions as when she was twenty.

Happy secret! And why not? The fountains of a Christian's joy do not grow less but larger. The capacities of a Christian life do not grow narrower but wider, not shallower but deeper, with passing years. "The path of the just is as a shining light that shineth more and more unto the perfect day." We owe this Christian cheer to the community, we owe it to the Master; for has He not given us the promise of the life which now is, as well as that which is to

name it now bears. Through the exertions of the Board of Trustees under this act, the site of a new building near the old one was selected, and the corner stone was laid June 25, 1821. On the roll of parchment placed in a sealed bottle and deposited beneath the stone was this inscription:

"This stone is laid in the fear of Jehovah, the God of knowledge, and commended to his protection and care."

The building was completed in November of the same year. Such was the growth of the school that, in 1828, a building was erected in the rear of the main edifice, connected with it by corridors. In 1833, the school had, through the influence of Hon. Gideon Hawley, been placed under the "visitation and control" of the State Board of Regents, of which he was Secretary, and was the "first school for females" admitted to this consideration.

In 1833 the school building was again found inadequate to accommodate its rapidly increasing membership, and measures were taken to procure the site on North Pearl street, upon which now stands the edifice dedicated May 12, 1834, and which has recently held its seventy-eighth annual commencement, and has entered the last quarter of its century.

Anna Maria Lathrop, by her gentle disposition and

sterling qualities of mind and heart, endeared herself to the associates of her girlhood, and won the love and affection of all with whom she came in contact.

Imbued with the influence of Christian truth, she at a very early age became a member of the Pearl Street, now Emanuel Baptist Church, and to the end she adorned the profession she then made, by a life of faith in Christ.

Some of the best thoughts of her life in connection with the place of her birth were given to a plan of her sister's—a plan most cheerfully and readily acquiesced in by herself—to convert the old homestead which for generations had been the home of the Lathrop family, and around which lingered so many hallowed associations, into a memorial that should forever perpetuate the love for, and interest taken in the orphan and friendless by her father and mother.

On May 11, 1861, she sailed from New York for California on the steamer Northern Light, connecting at Panama with the steamer Golden Age, arriving at San Francisco June 3, 1861.

From thence she proceeded to Sacramento to the residence of her sister, Mrs. Leland Stanford, arriving some six months previous to the inauguration of Leland Stanford, her brother-in-law, as the great War

Governor of California; at a time when the strong arm of the law might be called upon to dispel the dream of a few ambitious men in their plan to form a Pacific Coast Republic.

Miss Lathrop was in the full maturity of womanhood when she became a member of the household of the Executive Mansion of the young and growing Golden State. Her dignity, grace of manner, and vivacity, made her society equally charming to the young and old, and contributed in no small degree to that conviviality and good-fellowship which gave the hospitality extended by Governor and Mrs. Stanford more than a local reputation. She continued to reside with the family until their removal to San Francisco, in 1873.

In 1879, we find her again in Albany, ministering with a loving daughter's devotion at the bedside of her aged and invalid mother.

With an abiding faith in Him "who doeth all things well," she watched with patient resignation and the assured hope of the Christian, until "the long and toilsome journey of life" of the suffering mother ended, upon a peaceful Sabbath afternoon, September 3, 1882.

Among the noblest acts of her life, and one, the beauty of which no tongue however eloquent can

fittingly portray, was the adoption, in 1885, of her brother's motherless daughter, a delicate babe of six months. The same gentleness and quiet which had characterized every emotion of her previous life, guided her in this great responsibility. Her love for the infant seemed no common affection—a new influence had come into her life, and her whole heart went out to the babe with maternal tenderness. As years sped on, the little girl became at once the child and companion, and the relation between them was most touching and beautiful.

The period following her marriage to Mr. David Hewes of San Francisco, which occurred June 11, 1889, was spent in travel abroad. Her heart seemed to expand under the influence of these journeyings through foreign lands—a new life seemed to have dawned for her. She frequently remarked in her enthusiasm "that there seemed nothing more to be desired—that in visiting the places of public interest in the great cities of Europe, the ambition of her life and the fondest wish of her heart had been fulfilled."

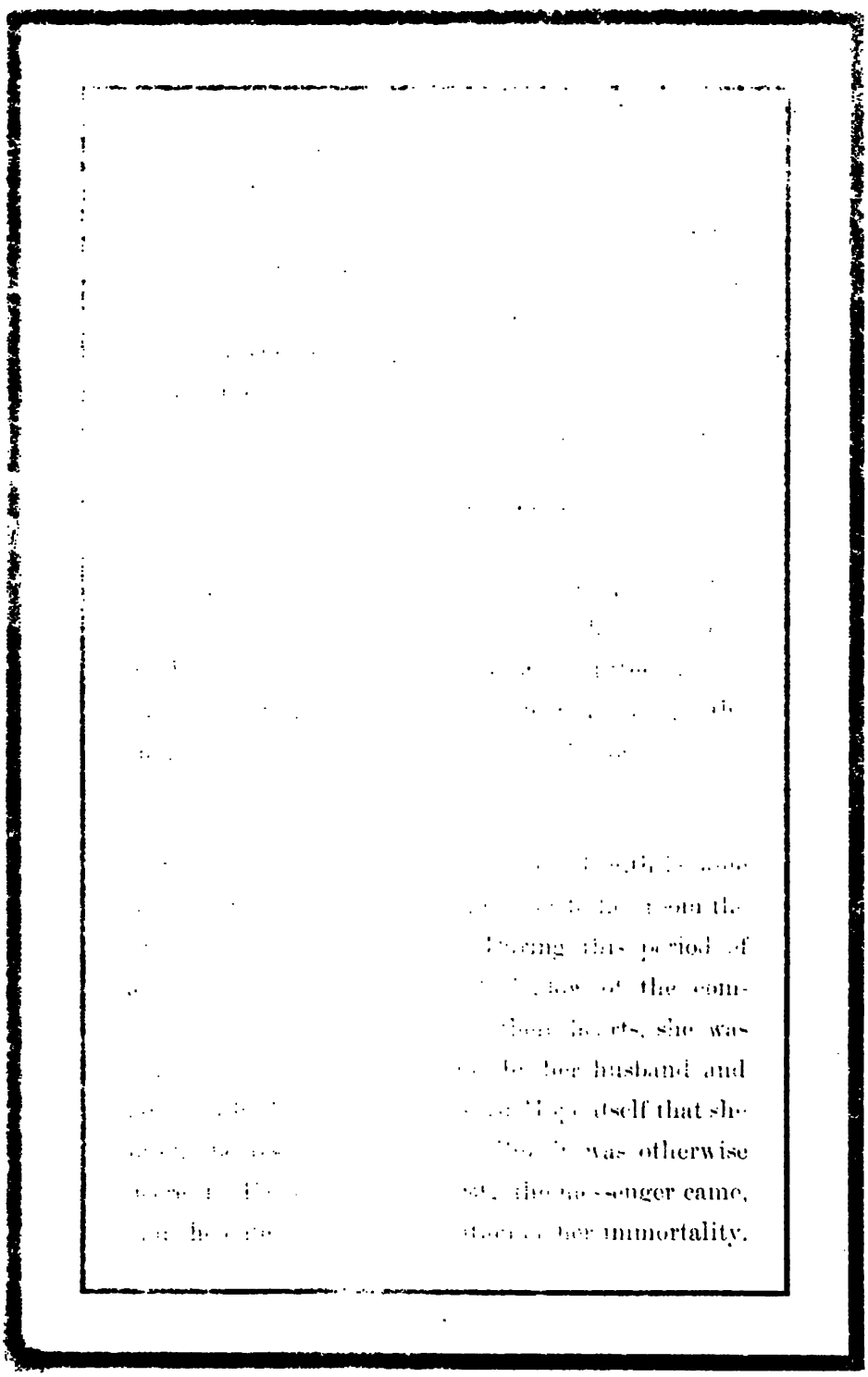
On her return to America she revisited the honored and loved home of her nativity and the historic places connected with events in the lives of her Puritan ancestors. If she was proud of anything, it was of her ancestry. Patriotism was a prominent

trait in her character. To this characteristic may be traced that feeling which prompted her to connect herself as a life-member with the National Mary Washington Memorial Association, and the Society of the Daughters of the American Revolution, a society to which she was eligible to membership through the military service rendered by her maternal and paternal grandfather in the War of the Revolution.

The wedded life of Mrs. Hewes was a brief but happy one. Simple in her tastes, her greatest enjoyment was at her own fireside surrounded by her friends. In the companionship of her husband, and in the sunshine of the presence of the little adopted daughter Jennie, now a girl of eight years of age, the charming picture of her domestic life could not be surpassed.

Some months before her death her health became so seriously affected as to confine her to her room the greater portion of the time. During this period of anxiety, "when the chill and shadow of the coming event" lay so heavily on their hearts, she was tenderly nursed and cared for by her husband and family, who hoped almost against Hope itself that she might be restored to health. But it was otherwise decreed. For on August 3, 1892, the messenger came, and she entered upon the fruition of her immortality.

ALBANY FEMALE ACADEMY



ALBANY FEMALE ACADEMY.

In the words of the California State Regent of the Daughters of the American Revolution, "she has passed on and over the 'shining river' and entered upon an existence where time has been blended with eternity, and where faith has been forever lost in certainty."

Her death will be mourned not only by her immediate home-circle, but by the various charitable and religious organizations of which she was a member, and to which she had been a generous patron. In her casket are the crushed hearts of the poor whom she has befriended and whose troubles she has alleviated, the sorrowing with whom she has wept, the families nurtured and cared for by her private acts of beneficence.

"In the clear morning of that other country —
In Paradise —
With the same face which we have loved and cherished,
She shall arise!
Let us be patient, we who mourn with weeping
Some vanished face —
The Lord has taken but to add more beauty
And a diviner grace."

# Mrs. David Hewes

## In Memoriam

Away, away;
Released from fettering bonds of clay,
Her spirit flits in joy away,
And we are left in tears to-day.

To eyes which now in death do close,
Above, lo, heavenly scenes disclose;
Her ears, which heard the orphan's sigh,
Now list sweet chimes beyond the sky.

Her heart, which ever throbbed so warm,
Is now beyond earth's chilly storm;
Those lips, which whispered tenderest love,
Now lisp the chorus sweet above.

But cheeks of marble, white as snow,
Shall blush again in heavenly glow;
Up from the shades, 'neath sunbeam bright,
She wakes where day shall know no night.

While now around her waiting bier
In sorrow falls the loving tear—
We linger o'er her dust and weep,
Angels of love their vigils keep.

* * * * * * *

Thus ebbs out life—its curtains fall—
God help us each, who loved in life
The child, the maiden fair, and wife,
That we, too, heed the needy's call.

And though entombed shall flesh decay,
Despite restraining powers of art,
Her memory, fresh in loving heart,
Shall warmer glow from day to day
To soothe and cheer our grief away.

San Diego, Cal., August 8, 1892.

"HISTORIC NAMES forever greet us,
Where'er our wandering way we tread;
Familiar forms and faces meet us,
As living walk with us the dead.

Man's fame, so often evanescent,
Links here with thoughts and things that last;
And all the bright and teeming Present
Thrills with the great and glorious Past."

The Descent of

# Anna Maria Lathrop

Anna Maria Lathrop came of an ancestry dating back to early colonial times, distinguished for intellectual and pious attainments. Being descended on both sides from the best Puritan stock of New England, she possessed a heritage of all that was noble and elevating in character. She was the fifth child of Dyer and Jane Ann (Shields) Lathrop, and was born in Albany, New York, September 22, 1832. Her father

## Dyer Lathrop

(Seventh Generation),

settled in Albany in 1811, and was one of the incorporators of the Albany Female Hospital, and one of the founders of the Asylum for Orphan and Destitute Children, organized in 1829, and at the time of his death, April 18, 1855, one of its main supporters.

At a meeting of the Directors of the Albany Orphan Asylum, held April 19, 1855, the president announced the death of Mr. Dyer Lathrop, their late treasurer, and it was resolved as the sense of the Board:

"That in the death of Mr. Lathrop the community has lost one of its best citizens, and the Board a most valuable officer. Not often have we known so unassuming a manner united with such benevolence of heart and such energy of action. For twenty-four years he has watched over the interests of our institution with the fidelity of a parent. With no reward but an approving conscience, he has not only during this long period been the faithful guardian of its finances, but in its many and often protracted embarrassments, when other means have failed, his credit has always been our reliance till the exigency has been passed. It is the sentiment of every member of this Board that a good man has gone from us, and that the orphan has lost a friend whose place will not be easy to supply," etc., etc.

"So fades the summer cloud away,
So sinks the gale when storms are o' er,
So gently shuts the eye of day,
So dies the wave along the shore."

Dyer Lathrop's father,

## Jedediah Lathrop, Jr.

(Sixth Generation),

was born at Bozrah, Conn., February 9, 1747, and married Amy Gardner, daughter of Jonathan and Mary Gardner, of Gardner's Island, New York. He served with distinction during the War of the Revo-

lution in Captain Huntingdon's Company, Selden's Battalion, Wadsworth's Brigade of Connecticut State Troops. His father,

## Captain Jedediah Lathrop

(Fifth Generation),

was born at Norwich, Conn., January 4, 1718, and died June 9, 1792, in the seventy-fifth year of his age. He was twice married and the father of thirteen children, ten of whom survived him, and to whom he portioned his estate by will, dated October 11, 1790. He was a man of commanding influence, serving his fellow-citizens in both civil and military capacities. In the profession of arms he became a leader, and his opinion was sought for in all matters affecting the affairs of the town. His father,

## Israel Lathrop, Jr.

(Fourth Generation),

was born in Norwich, Conn., February 1, 1687, and was twice married. First, to Mary Fellows, June 20, 1710, by whom he had seven children. He was employed for a number of years in the military service of his town, at a time when "Indian warfare was of a kind calculated to fill the breast of a peaceful and exposed population with dreadful apprehension and to chill the blood of the most courageous."

He was an active man in town affairs to whom his fellow-colonists turned in times of trouble. His father,

## Israel Lathrop

(Third Generation),

was born in October, 1659, and married Rebecca Bliss April 8, 1686.

Tradition states that he served throughout the severe and bloody Indian War of 1675 (King Philip's) with much credit, for at this period "the warlike virtues were a necessity." His tombstone, the oldest now standing in old Norwich town on which there is an inscription, has the following epitaph: "Here lies ye body of Mr. Israel Lathrop, ye husband of Mrs. Rebecca Lathrop, who lived a life of exemplary piety and left ye Earth for Heaven March ye 28, 1733, in ye 73d year of his age." His father,

## Samuel Lothropp

(Second Generation),

was born in England and came with his father to Scituate, Mass., in 1634.

He was one of the Fathers of New England, and carried on the business of a house builder in Boston. His wife was Elizabeth Scudder. Their marriage is recorded on the Barnstable Church Register, as follows: "My sonn Samuel and Elizabeth Scudder

marryed at my house by Mr. Freeman Nov. 28, 1644." They afterwards settled in Barnstable.

In 1643 he is reported as one of the five Lothrops of the town liable to bear arms. In 1648 he removed to Pequot, now New London, Conn., where he was at once assigned to positions of responsibility and honor by his townsmen. In 1668 he removed to Norwich, which from that time became his home, and where he died February 29, 1700. His widow (second marriage) died in 1734 at the advanced age of 102 years. His father,

## Rev. John Lothropp—The Pioneer

(First Generation),

was baptised in Etton, Yorkshire, December 20, 1584. In his sixteenth year he entered Queen's College, Cambridge, matriculating in 1601, graduating B. A. in 1605, and M. A. in 1609.

Having been admitted to Holy Orders, he became a Curate in Egerton, Kent, and served his parish zealously for a number of years. Becoming dissatisfied with the government of the Church, he severed his connection with it, and, in about 1609, enrolled himself with the Independents, the Non-Conformists of his native land. In 1623 he became the Pastor of the First Independent Church of London—a body of dissenters having no place of public worship, their

meetings being held by stealth. In 1632, Mr. Lothropp and several members of his church were seized for violating the Conformist Law, and cast into Newgate, where he was confined for two years, and was only released on giving bond that "he would not be present at any private conventicle."

He left England for America in the ship *Griffin*, and arrived at Boston, Mass., September 18, 1634. A few days later he proceeded to Scituate, where, on January 18, a church was organized, and he was chosen minister. Dissensions having arisen among his people in reference to the subject of baptism, he removed, in 1639, to Barnstable, more than half his church removing with him, where he died, November 8, 1653. "He left a record of scholarship, piety and practical work, for which his descendants, to the latest generations, may well hold him in honor."

The English ancestor of Rev. John Lothropp was

## Thomas Lowthroppe

who was thrice married. John, the American pioneer, was a son by the second wife, who was buried at Etton, January 6, 1588. Thomas Lowthroppe was born at Cherry Burton, Yorkshire, and died at Etton, Harthill

wapentake, East Riding, Yorkshire, in 1606. His will bears date October, 5, 1606. His father,

**Robert Lowthroppe**

died in 1558. His will, bearing date North Burton, July 16, 1558, was proved at York, October 20th of the same year. His father,

**John Lowthroppe**

great-grandfather of Rev. John Lothropp, was living early in the sixteenth century, in Cherry Burton, a parish about four miles from Lowthorpe. Though belonging to a junior branch of the family, he was a gentleman of extensive landed estates in Cherry Burton and other parts of the county. According to a Yorkshire subsidy-roll, made in the 37th year of Henry VIII (1545) he was assessed twice as much as any other inhabitant of the parish. Of his parentage, date of birth, etc., nothing is known, the early parish registers having disappeared.

# Resolution

ADOPTED BY

## SEQUOIA CHAPTER,

DAUGHTERS OF THE AMERICAN REVOLUTION,

OF SAN FRANCISCO.

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Impressed by the retrospect of the exemplary character of our associate, the late Mrs. Anna Maria Lathrop Hewes, we, the members of Sequoia Chapter, Daughters of the American Revolution, of San Francisco, in regular meeting assembled, desire to express our sincere sorrow at the irreparable loss we have sustained in the death of one who, whether as the devoted wife, the affectionate sister, or the faithful friend, by her simple and unaffected manners, added to other mental and social attributes of her character, endeared herself to all who were privileged to know her. In disposition our friend was most amiable and sympathetic, and kind and courteous to all with whom she came in contact. Ever ready with open hand to aid the poor, and to assist the needy with generous hospitality, she has, by the purity of her life and the practice of those

qualities which adorn and dignify the character, erected a noble monument to her own memory.

**"Life's labors done,**
**Serenely to her final rest she passed,**
**While the soft memories of her virtues yet**
**Linger, like twilight hues when the bright sun has set."**

As members of a society of which she was an honored member, we would most tenderly convey to those loved ones to whom she was most near and dear, the assurance of our deepest sympathy; and would commend them to Him who has promised to keep in perfect peace those who love and trust in Him.

In token of respect for her great moral worth, your Committee recommend the adoption of the following resolution:

RESOLVED, That we will inscribe upon our hearts the necessity of emulating her Christian example, her zeal for all that was truly good, and her fidelity to the interests of our society.

In conclusion, we recommend that this preamble and resolution be spread upon our minutes, and that a page of our records be set apart to perpetuate her memory.

GEORGIANA C. ORD HOLLADAY,
VIRGINIA KNOX MADDOX,
L. E. A. HORSBURGH,
S. ISABELLE HUBBARD,
*Committee.*

MARY E. ALVORD,
*Regent.*

ALMA PRISCILLA ALDEN,
*Recording Secretary.*

DAUGHTERS OF THE
AMERICAN REVOLUTION

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